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These similarities are striking as they are profound. They immediately suggest to the Christian that the workings of God's grace are analogous in different cultures, that some at least of the difference in the effects of grace arise from the culture in which it is received, that the abolition of cultural difference is not a missionary goal

self-transcendence answering divine self-transcendence, a finite being-in-love answering divine love.

~~However intimate and personal that answer is~~

However profound and ~~powerful~~ powerful, however intimate and personal, that response to God must be expressed, or else it will be incomplete, unfinished, broken off. But now that we have moved to specific religious expression, we must distinguish its successive developments and their relative priorities if we are to avoid the confusions and pitfalls connected with secularization theology.

See Robert Richard, Secularization Theology, New York, Herder and Herder, 1967. Colin Williams, Faith in a Secular Age, New York, Harper & Row, 1966.

The primary and the essential expression of one's response to God is the love of one's neighbor and, on that account, the promotion of the human good. This first expression is religious in its source, which is whole-hearted love of God. But it may be said to be secular in its term: it is not talk about God, or of religion, or of a church or sect; it is not religious observance; it is not charity restricted to the members of a religious group. One's neighbor is anyone, and one loves him or her affectively, by openness and friendliness in personal dealings, and effectively, by doing all one can to promote the human good.

However, while the primary and essential expression of one's response to God is not ~~specifically~~ specifically religious, ^{expression} it does not follow that there should be no specific ^{response} at all. Human history is the story of human development. Development proceeds from initial, global, undifferentiated

self-transcendence answering divine self-transcendence, a finite being-in-love answering divine love.

However profound and powerful, however intimate and personal, that response to God must be expressed, or else it will be incomplete, unfinished, broken off. ~~But now that~~ But now that we have moved to specific religious expression, we must distinguish between whole and part, if we are to avoid confusions and pitfalls connected with secularization theology.

See Robert Richard, Secularization Theology, New York, Herder and Herder, 1967. Colin Williams, Faith in a Secular Age, New York, Harper and Row, 1966.

The total expression of one's response to God is the love of one's neighbor and, on that account, the promotion of the human good. This total expression is other-worldly in its source, for its source is whole-hearted love of God. But it is may be said to be secular in its term, for its term is this-worldly. Just as divine love overflows to the creation of the world, so too man's love of God overflows to love of God's creation. It is not charity restricted to the members of a religious group. It is not just religious observance. It is not confined to talk about God, or about religion, or about a church or sect. It is loving a love of God with one's whole heart and whole soul and with all one's mind and all one's strength, a love that finds its outlet in loving God's world and one's neighbor and in doing all one can to promote the human good and offset decline.